AMENDMENT TO STANDING ORDERS.

DEPUTY PRESIDENT: Mr. Piraviperumal Pillai, you may present the report of the Select Committee and move for its being considered.

MR. S. PIRAVIPERUMAL PILLAI (*Commerce Industry, South*): Sir, I beg to present the report of the Select Committee on my amendment to Standing Order 3 (*b*) and move that it be taken up for consideration.

MR. CHANGANACHERY K. PARAMESVARAN PILLAI (*Quilon*): I second it.

DEPUTY PRESIDENT: I suppose no amendment is sent up by any member. I take it that the amendment made by the Select Committee is accepted by the House.

The amendment made by the Select Committee was accepted by the House.

RESOLUTIONS ON MATTERS OF GENERAL PUBLIC INTEREST.

THROWING OPEN OF SIRKAR SATRAMS TO ALL CLASSES.

MR. A. J. JOHN (*Vaikam*): Sir, I beg to move the following resolution:

"This Council recommends to the Government that all Sirkar Satrams be thrown open to all the subjects of the State."

There are, in Travancore, many *satrams* which are owned and maintained by the Government. The object of starting these *satrams* was to give facilities to the travelling public, and with this idea, these *satrams* were built in all towns and big business centres. Though there are many *satrams* in Travancore, some of these are not open to all classes of people. They are open only to the caste Hindus. There are only 8 lakh of castei Hindus in Travancore while there are more than 32 lakhs among other castes.

MR. G. PARAMESWARAN PILLAI (*Neyyattinkara*): May I know how many *satrams* there are in Travancore which are not open to all classes?

MR. A. J. JOHN (*Vaikam*): According to my information, there are about 12 *satrams*.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): What is the total number of *satrams* in the whole State?

MR. A. J. JOHN (*Vaikam*): I have no information. My resolution, as it stands, refers only to *satrams* which are not open to all classes of people in the State.

DEPUTY PRESIDENT: Are there not *satrams* which are not open to anybody?

MR. A. J. JOHN (*Vaikam*): I do not know the existence of any such *satrams*. I am speaking only about Sirkar *satrams* maintained out of public funds. While opening these *satrams*, the originators might have

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been influenced by very charitable motives and certainly they would have intended these *satrams* for the benefit and convenience of the travelling public as a whole irrespective of caste or creed.

MR. KALLUR NARAYANA PILLAI (*Pattanamtitta*): ക്ഷേത്ര പുറമ്പോക്കി ലുള്ള സത്രങ്ങളേയും മെമ്പർ പ്രമേയത്തിന്റെ വ്യാപ്തിയിൽ ഉൾപ്പെട്ട ത്തീട്ടുണ്ടോ?

MR. A. J. JOHN (*Vaikam*): ഗവർണ്മെന്റുടമസ്ഥാവകാശം ഉള്ളതും ഗവർണ്മെന്റു പണംകൊണ്ടു സംരക്ഷിക്കുന്നതുമായ എല്ലാ സത്രങ്ങളേയും ഉൾപ്പെട്ടത്തണമെന്നാണു് ഞാൻ വിചാരിക്കുന്നതു്.

DEPUTY PRESIDENT: As the resolution stands, it includes *all satrams*.

MR. K. MADHAVAN PILLAI (*Trivandrum cum Neduvangad*): Will Mr. John kindly mention the names of the twelve *satrams* which he referred to?

MR. A. J. JOHN (*Vaikam*): The twelve *satrams* are the *satrams* at Cape Comorin, Suchindram, Tuckalai, Kuzhittura, Neyyattinkara, Neduvangad, the Trivandrum Railway *satram*, Aranmula, Vaikam, Parur and two others.

MR. KALLUR NARAYANA PILLAI (*Pattanamtitta*): തിരുവനന്ത പുരം റയിൽവേസത്രം മഹാരാജാവു തിരുമനസ്സിലെ സ്വന്തം പണം കൊണ്ടു കെട്ടീട്ടുള്ളതാണെന്നു മെമ്പക്കറിയാമോ?

MR. A. J. JOHN (*Vaikom*): അതു പിന്നീടു ഗവണ്മെന്റിനു വിട്ടു കൊടുത്തു എന്നാണു് എന്റെ അറിവു്.

MR. KALLUR NARAYANA PILLAI (*Pattanamtitta*): ആ അറിവു ശരിയാണോ എന്നു് അന്വേഷിച്ചിട്ടുണ്ടോ?

MR. A. J. JOHN (*Vaikom*): കഴിവുള്ളിടത്തോളം അന്വേഷിച്ചി ട്ടുണ്ടു്.

MR. KALLUR NARAYANA PILLAI (*Pattanamtitta*): തിരുവല്ലാ, ശുചീന്ദ്രം ഈ രണ്ടു സത്രങ്ങളും ക്ഷേത്രം പുറമ്പോക്കിൽ ഉള്ളതാണെന്നറിയാമോ?

MR. A. J. JOHN (*Vaikom*): അതു് അന്വേഷിക്കേണ്ട ആവശ്യമില്ല. ഗവർണ്മെന്റുപണംകൊണ്ടു സംരക്ഷിക്കുന്നു എന്നറിയാം.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): നെയ്യാറിൻ കര സത്രത്തിൽ എല്ലാ ജാതിമതസ്ഥന്മാക്കും പ്രവേശനമുണ്ടെന്നറിയാമോ?

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MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know how Mr. Paramesvaran Pillai is entitled to put the question in Malayalam?

DEPUTY PRESIDENT: You are not in order, Mr. Paramesvaran Pillai.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): I beg to translate the question in order to comply with the rules. Does Mr. John know that the Neyyattinkara *satram* is being made use of not only by caste Hindus but also by people of other communities?

MR. A. J. JOHN (*Vaikam*): My answer to that question is that there is no notification published anywhere authorising non-Hindus and non-caste Hindus to make use of these *satrams*, so much so that, when any non-Hindu or non-caste Hindu seeks admission to any of these *satrams* the *Vicharippukaran* simply objects to their entry into the *satrams* saying that only caste Hindus could make use of them. If we demand any written declaration from him, he refuses to give any document to the effect that the *satrams* are intended only for the use of the caste Hindus.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): May I know on what information he bases his statement that the Neyyattinkara *satram* is not open to all?

MR. A. J. JOHN (*Vaikam*): The statements that I made do not refer particularly to the Neyyattinkara *satram* but to all these *satrams*.

MR. M. SUBRAHMANYA PILLAI (*Agastisvaram*): Is Mr. John aware that the Tuckalai *satram* is being used by all people?

MR. A. J. JOHN (*Vaikam*): That is not my information.

My point is that the pious intention of the originators of these *satrams* would certainly have been to provide accommodation for all sorts of travellers without making any sort of distinction between man and man. Moreover, once these *satrams* are maintained out of public funds, there is no justification in opening them to particular communities alone. From the budget allotment for this year, it could be seen that an amount of Rs. 27,385 has been set apart for the maintenance of these *satrams*. I think everybody will admit that this amount also has been collected from the public of Travancore. That being the case, every citizen of Travancore has got the right to make use of these *satrams*. I know there are many *satrams* which have been thrown open to all classes of people. But I cannot understand the reasonableness of opening some *satrams* to a few alone. The argument might be advanced that a few of these *satrams* have not been opened to all classes of people in order to respect the sentiments of a certain section of the people. I think that is not a good argument; because that is not a sentiment supported by reason. If the sentiment is based on reason, then I can understand it.

DEPUTY PRESIDENT: How can sentiment be based on reason? (*Laughter.*)

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MR. A. J. JOHN (*Vaikam*): Sentiment must be supported by reason.

The second objection to my resolution, that is likely to be raised is that on account of the proximity of these *satrams* to temples, they should not be thrown open to all classes of people. This argument could have had some weight some time back but not now when the roads surrounding the temples and palaces have all been thrown open to all classes of people.

MR. M. SUBRAHMANYA PILLAI (*Agastisvaram*): Is the member quite sure that the road round the Suchindram temple has been thrown open?

MR. A. J. JOHN (*Vaikam*): That may be an exception. That is the only exception, I think. I think all public roads have been thrown open.

The third objection that is likely to be raised is that there is lack of kitchen accommodation in these *satrams*. If the kitchen accommodation in these *satrams* is not adequate to meet the needs of all classes of people, then it is the duty of the Government to construct more kitchens and to satisfy the reasonable demands of the people whatever be the expenditure that it might involve. If the Government approach this Council with a demand for a grant for this purpose, I am sure this House will sanction it without any opposition.

With these words, I commend my resolution to the acceptance of the House.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know from Mr. John whether even in the case of *satrams* situated within temple permises, he insists on their being thrown open to all classes simply because they are being maintained out of public funds?

MR. A. J. JOHN (*Vaikam*): I will answer that question if he will kindly explain what he means by the expression '*temple premises*'.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): I mean temple compounds and other compounds situated near temples.

MR. A. J. JOHN (*Vaikam*): It is clear from my resolution, as it stands, that it includes even such *satrams* provided they are maintained out of public funds.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Does he not think that it will be wounding the religious sentiments of Hindus when *satrams* situated within temple premises are thrown open to all classes of people; and as a non-Hindu, would he willingly take this as an opportunity to enter the Hindu temple?

MR. A. J. JOHN (*Vaikam*): Certainly not; that is not at all my idea. That has no bearing on this question.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Does not his proposition imply the idea of encouraging a non-Hindu to take this as an opportunity to enter into temple premises?

MR. A. J. JOHN (*Vaikam*): That is a hypothetical question and therefore I am not prepared to answer it.

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MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know in what way it is hypothetical?

MR. A. J. JOHN (*Vaikom*): At present, I do not know any *satram*, admission to which necessarily means admission into a Hindu temple. If Mr. Sivarama Panikkar will kindly give an instance of such a *satram*, then I can answer his question in regard to that particular *satram*.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Did he not hear some of the members informing him by means of questions that there are some *satrams* situated in or near temples? There is a *satram* at Shertallai, for instance, which is situated very near the temple premises.

MR. A. J. JOHN (*Vaikam*): If *satrams* are situated in objectionable places, then my view is that they must be shifted to unobjectionable places where all classes of people could have access.

MR. A. K. PILLAI (*Karunagapalli*): Has Mr. John any objection—

DEPUTY PRESIDENT: He has already resumed his seat.

MR. A. K. PLLAI (*Karunagapalli*): But he has been answering questions.

DEPUTY PRESIDENT: All right. I have no objection.

MR. A. K. PILLAI (*Karunagapalli*): May I know whether Mr. John has any objection to a small fee being levied from the travellers for every day for which they occupy the *satrams*?

MR. A. J. JOHN (*Vaikam*): I have no objection to that being done if the Government find it absolutely necessary.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know whether the *satram* at Vaikam is open to all sections of the public?

MR. A. J. JOHN (*Vaikam*): No, it is not open to all.

MR. P. HABEEB MAHOMED (*Nominated*): I second the resolution.

The Council adjourned for lunch at 2-10 P. M. and re-assembled at 3 P. M.

MR. N. KUMARAN (*Nominated*): We wish to hear the official member.

MR. K. GEORGE (*Chief Secretary to Government*): Sir, the question of throwing open all the *satrams* in the State to all communities is an old one. It was brought up before the Assembly at its eighth session by a nominated member, as a result of which the Government issued a G. O. in which they specified 28 *satrams* which could be thrown open to all. The question did not stop there. Later on, in 1924, a member of the Legislative Council brought in a resolution asking for all *satrams* being thrown open to all classes. But the resolution did not come up for discussion. Nevertheless, the Government took steps to throw open as many more as possible.

In the G. O. of 1913, 28 *satrams* were found to be accessible to all castes; but later on, on re-examining the question, the Government found that they could throw open only 16 of them.

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MR. A. J. JOHN (*Vaikam*): May I know the names of those 16 *satrams* which were opened to all castes?

MR. K. GEORGE (*Chief Secretary to Government*): Yes. I have got the names here. Does the member want the names of the *satrams* thrown open to all?

MR. A. J. JOHN (*Vaikam*): Yes; in 1913 and in 1924.

MR. K. GEORGE (*Chief Secretary to Government*): In 1924, four more *satrams* were thrown open and there are now 20 *satrams* in all open to all. They are, Ozhuginasseri, Neyyattinkara, Neduvangad, Vamanapuram, Pallode, Kallar, Madatturai, Ayoor, Erumakkuzhi, Quilon Railway *satram*, Quilon Olai *satram*, Ponkunnam, Kottayam, Pampadi, Kuthattukulam, Muvattupuzha, Todupuzha, Devicolam Cutcherry *satram*, Aryad and Kudayattur Thavalam *satram*.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*) May I know whether these names were published in the *Gazette*?

MR. K. GEORGE (*Chief Secretary to Government*): They were not thrown open to the public all together. Notifications must have been published whenever they were thrown open to the public but I fear there may be some, in respect of which, no Notification was issued. But, the correspondence shows that they have been opened to all castes. Under the terms of the G. O. of 1913, a few more *satrams* were thrown open by providing additional kitchens.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*): May I know from the Chief Secretary the reasons which induced the Government, on re-examination, not to open some *satrams* to all castes?

MR. K. GEORGE (*Chief Secretary to Government*): Five *satrams* were not thrown open on account of proximity to temples; in six other cases, it was found that they were utilised for other purposes such as for holding offices and schools. In one case, it was found that the *satram* was in an out-of-the-way place and nobody wanted it and so it was thought that it should be closed altogether.

MR. A. J. JOHN (*Vaikam*): May I know from the Chief Secretary the names of the *satrams* that are not open to all?

DEPUTY PRESIDENT: Have you finished all the names, Mr. George?

MR. K. GEORGE (*Chief Secretary to Government*): Yes. I have finished. There are 52 *satrams* in the State and out of this, 6 have to be excluded because they are not now used as *satrams* but as offices or schools. Of the remaining, 20 have already been thrown open to all, and two, namely, the one at Arudai and the other at Kumili are proposed to be thrown open immediately to all castes as in these two cases the Land Revenue Commissioner reports that no separate kitchens are necessary. Six other *satrams*, namely, those at Padmanabapuram, Eraniel, Warkalai, Kulattupuzhai, Munnar, and Marayur may be thrown open to all classes after providing additiona

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[Mr. K. George.]

kitchens. This is the position as regards these *satrams* at present and the Government have no objection to take action to provide additional kitchens in respect of these six *satrams* that I have just mentioned. Thus 18 *satrams* will remain to be thrown open to all castes and these, I regret to state, the Government cannot agree to throw open to all castes.

MR. K. K. THOMAS (*Kottayam*): May I know whether the Government are prepared to have additional *satrams* where the existing *satrams* are in close proximity to temples?

MR. K. GEORGE (*Chief Secretary to Government*): That depends upon the necessity for *satrams* in those places. These 18 *satrams* cannot be thrown open, for the reason that they are reported to be in very close proximity to Hindu temples.

MR. A. J. JOHN (*Vaikam*): May I know the names of these 18 *satrams*?

MR. K. GEORGE (*Chief Secretary to Government*): They are the following:—

Tovala, Tiruppatisaram, Bhutapandi, Cape Comorin, Suchindram, Tiruvattar, Puttan Teruvu *satram*, Chakkai Railway *satram*, which does not belong to the Government, but was constructed by His Highness the late Maha Raja from his private funds.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Is it close to a temple?

MR. K. GEORGE (*Chief Secretary to Government*): It is not a Government *satram* nor is it being maintained by the Government.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Then who attends to its maintenance?

MR. K. GEORGE (*Chief Secretary to Government*): The Panivagai Department.

Then the *satrams* at Aranmula, Pallikkal, Marutukulangara, Thiruvalla, Pallatturutti, Vaikam, Ettumanur, Lalam, Kozha and Kaladi.

MR. A. J. JOHN (*Vaikam*): May I know what is meant by proximity to temples?

MR. K. GEORGE (*Chief Secretary to Government*): I cannot say exactly the distance in each case. Proximity means, as everybody knows, nearness.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Does the Chief Secretary know that there is no temple within a radius of two miles of the Pallatturutti *satram*?

MR. K. GEORGE (*Chief Secretary to Government*): I said that promixity to the temples was the chief consideration. There are several other reasons.

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MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): May I tell the Chief Secretary that it is a dilapidated building inhabited by Pulayas and others?

MR. K. GEORGE (*Chief Secretary to Government*): The Land Revenue Commissioner has now written to say that it is hardly necessary to maintain it and that it may be closed.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): May I know whether the Kozha *satram* is not thrown open on the ground that it is near a temple?

MR. K. GEORGE (*Chief Secretary to Government*): It is reported that it is near a temple.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Is the Chief Secretary aware that during the last Legislative Council election the polling was held there?

MR. K. GEORGE (*Chief Secretary to Government*): I was not aware of it.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Does Mr. T. J. Matthew—

DEPUTY PRESIDENT: I do not think the members are allowed to talk to each other.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know which the temple is near which the Kozha *satram* is situated?

MR. K. GEORGE (*Chief Secretary to Government*): That *satram* is reported to be near a temple.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know the distance between that supposed temple and the *satram*?

MR. K. GEORGE (*Chief Secretary to Government*): I do not know.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Is the Chief Secretary aware that the Kozha *satram* is on the southern side of the Main Central road?

MR. K. GEORGE (*Chief Secretary to Government*): I have not gone that way.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): May I inform the Chief Secretary that there is no temple anywhere on the southern side?

MR. K. GEORGE (*Chief Secretary to Government*): When I make my statement I have to depend on the information that I have received from heads of departments.

As I said, most of these *satrams* cannot be thrown open because of their proximity to temples. Just as the Pallatturtti *satram* there are one or two *satrams* which are in out-of-the-way places and nobody wants to occupy them. The best course in such cases would be to close them altogether or utilise them for other purposes, if found suitable.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): What is the maximum distance that is intended to be covered by the word 'proximity'?

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MR. K. GEORGE (*Chief Secretary to Government*): The member may make the calculation himself.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): That is not an answer to my question. I want to know in what case a *satram* may be said to be near a temple. Supposing a *satram* is two miles away from a temple, will the Chief Secretary say that it is near the temple?

MR. K. GEORGE (*Chief Secretary to Government*): Everybody understands what is meant by nearness to the temple.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): What is the maximum distance in this matter? Is it one mile or two miles or even more or only a few yards?

MR. K. GEORGE (*Chief Secretary to Government*): I cannot say that. Mr. A. J. John remarked that these *satrams* were constructed for the benefit of the general travelling public. I think that the statement is not altogether correct. The very fact that most of these *satrams* are situated near Hindu temples goes to prove that they were originally intended for the Hindus going to those temples for worship.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Is it not likely that the travelling public in those days were mostly Hindus going to those temples, and the *satrams happened to be located* near the temples on that ground?

MR. K. GEORGE (*Chief Secretary to Government*): That is exactly why I said that these *satrams* were originally intended for the Hindu travellers.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): My question is though originally the travellers may have been persons going to those temples, and on that ground the *satrams happened to be located* near temples, now that the conditions have changed and that there are other travellers also, whether the Government do not consider it necessary to provide for the convenience of the travellers who are not Hindus?

MR. K GEORGE (*Chief Secretary to Government*): On the other hand, I may say that, at present, there is far less necessity than before, because of the existing facilities for communication. Very few people have to go and stay at *satrams* except those who go to worship in the temples. Others, as a matter of fact, can go to any place they like and return in the course of the day itself. Thus, the necessity for having as many *satrams* as before is far less now.

As I said, Mr. John's statement that the *satrams* were intended for the general public is not correct.

MR. K. K. THOMAS (*Kottayam*): May I know whether the statement of the Chief Secretary is only a surmise or whether there is any proof for it?

MR. K. GEORGE (*Chief Secretary to Government*): I have stated my reasons for holding that opinion, *viz.*, that most of them are situated near temples.

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MR. K. K. THOMAS (*Kottayam*): That is only a surmise. Has the member any proof?

MR. K. GEORGE (*Chief Secretary to Government*): I do not possess the history of the whole thing. But what I said will be very near the truth.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know whether the statement that these *satrams* were *intended* only for the Hindu travellers is an official statement?

MR. K. GEORGE (*Chief Secretary to Government*): I contend that Mr. John's statement is wrong.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Is the member's opinion merely a personal one?

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*): May I know from the Chief Secretary—

DEPUTY PRESIDENT: He has not answered Mr. Joseph's question.

MR. K. GEORGE (*Chief Secretary to Government*): I have not established a dictum.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Is it an official statement of the Government or the personal opinion of Mr. George?

MR. K. GEORGE (*Chief Secretary to Government*): The member may take it either way.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*): Was worship in the temple the intention of the people who went to the *satrams*?

MR. K. GEORGE (*Chief Secretary to Government*): That is my inference.

MR. C. P. THOMAS (*Nominated*): May I know from the Chief Secretary whether the fact that the *satrams* are close to temples can be explained by the consideration that in ancient times people went on a travel only for purposes of worship?

MR. K. GEORGE (*Chief Secretary to Government*): That is just what I said. Mr. John said that they were intended for the general travelling public but I contend that they were intended for those who went to worship in Hindu temples.

MR. C. P. THOMAS (*Nominated*): Where will the others go?

MR. K. GEORGE (*Chief Secretary to Government*): I believe the non-Hindus and non-caste Hindus were existing in Travancore even before and they also must have travelled. (Mr. G. Paramesvaran Pillai: *Hear, hear.*) So, in regard to those *satrams* which are in close proximity to temples, Government regret that they cannot throw them open. The Government are doing everything that is necessary for affording facilities to the travellers. There are campsheds, travellers' bungalows and many of the *satrams* themselves have been thrown open where this objection does not exist. In a few cases, the Government are prepared to throw them open also after provision is made for separate kitchens for the use of non-caste Hindus.

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MR. A. J. JOHN (*Vaikam*): May I know whether the *satrams* to the compounds of which the non-caste Hindus have got access will be thrown open to them?

MR. K. GEORGE (*Chief Secretary to Government*): I must say that each case can be considered only on its own merits.

MR. A. J. JOHN (*Vaikam*): There is the Vaikam *satram*, for example, inside the compound of which non-caste Hindus can be seen.

MR. K. GEORGE (*Chief Secretary to Government*): I am prepared to say this much, that in the case of these excluded *satrams* the Government are prepared to make a further examination in regard to the possibility of throwing open as many *satrams* more as can be done without any objection.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Sir, I grant that there is very little practical inconvenience at present in a few *satrams* being excluded from occupation by all classes of Her Highness the Maha Rani Regent's subjects. But my chief objection now as in the past to this arrangement has been that it perpetuates a kind of invidious distinction that is producing unnecessary friction and unpleasantness without any corresponding benefit to anybody. All the enlightened sections of Her Highness's subjects are now agreed that in all possible ways the differences and causes of bitterness between communities should be removed. The existence of these reserved *satrams* is really causing bitterness and unpleasantness to certain classes and I do not know whether the nature and extent of this unpleasantness is correctly realised by caste Hindu friends of this House. If they are only aware of that fact and if they realise that there is really no substantial benefit to be derived from them, I think everybody would agree that the Government should take all possible measures to put an end to these invidious distinctions.

DEPUTY PRESIDENT: You would rather close them?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Yes. I would say that if there is no real necessity for the *satrams*, it is better to convert them to some other purpose or just abolish them. I would just give an instance. I happened to be present on an occasion when Dewan Bahadur T. Raghaviah, Sir T. Vijayaraghavachari, Dewan of Cochin, and Mr. R. Krishna Pillai, the Devaswom Commissioner, who was then the Dewan Peishkar, Quilon, visited the Pallatturitti *satram*. Then the Dewan enquired of the Tahsildar as to its use. He said that there was absolutely no necessity for it. Then, Mr. Raghaviah asked him why it should not be demolished. He replied that it was called a palace. Mr. Raghaviah said that it would be rather awkward to demolish a palace. Sir T. Vijayaraghavachari remarked that it need not be mentioned as a palace in the official correspondence. Then I think Mr. Raghaviah asked Mr. Krishna Pillai to send up a report for the demolition of that *satram*. I am told that there are several *satrams* in different parts of the country which are not occupied by the members of the Royal House and which are not likely to be occupied that way but which are designated as palaces. This Pallatturutti *satram*, for

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example, came to be called a palace probably because the Murajapam guests on their way used to stop there years ago when there were no railways and motor boats and motor cars Because it was used by the guests of His Highness the Maha Raja probably it was called a palace. But at the time of the visit it was specifically stated that His Highness the Maha Raja never stopped at that place. Similarly, there have been other buildings called palaces which are really *satrams*. The Dewan distinctly objected to that place being called a palace because it made it a delicate matter to do anything with it. If there is no insurmountable obstacle, the so-called palaces also should be thrown open if they are not at all used or intended as the residence of the members of the Royal Family. If there is at any time the possibility of any of these buildings being required either for the temporary or prolonged residence of any of the members of the Royal Family, I am sure that no member would say that they should be thrown open to all. If there are other buildings in the same category as the Pallatturutti *satram*, certainly something should be done to make them useful for all classes.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is it really a palace or a *satram*?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I only mentioned a conversation that happened when I was there. The Dewan was told that it was called a palace or *Kottaram* locally. But now Pulayas are always to be found there.

In all these cases I think what the Government should do is to find out whether there is any real necessity for *satrams* anywhere. If any *satrams* are in temple premises, I do not at all want them to be thrown open to all classes, but in that case let them be used for other purposes, or as in the case of the Pallatturutti *satram* let them be demolished.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Is not demolition a piece of vandalism?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): If any of them is of any historical or archæological use, by all means preserve them. But if Mr. Sivarama Panikkar examines that *satram*, he would find that it is of no historical or archæological importance but that it would very soon crumble down. If there are any *satram* buildings of historical importance, by all means preserve them and spend additional money for that purpose. But when there is no such importance attached to any place but when they are allowed to remain in order to perpetuate a state of things which we all desire to see at an end, it is highly desirable that the whole question should be viewed from a different angle altogether, and that, wherever possible, if they are not really necessary for the use of the general travelling public, especially at the present time when there are motor cars, railways and motor boats, the Government should convert them for some other purpose or demolish them if they cannot be so used, as was suggested in regard to the Pallatturutti *satram*, or as was suggested by a friend of mine, that they should be transferred to the Devaswom Department. In some way or other this cause of friction should be removed at the earliest possible opportunity. I think

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[Mr. K. C. Mammen Mappillai.]

there is nobody who wants to see them remain as a source of perpetual unpleasantness. When a formal order was issued to throw open the Aranmula *satram*, it was reserved by the then Dewan Peishkar of Quilon on the ground that there is a travellers' bungalow in Kozha and therefore there is no necessity for throwing it open to the public; at any rate, it is my recollection that this *satram* was not reported to be distinctly within temple premises. I was then informed that those resorting to the travellers' bungalow had to pay at the rate of a rupee a day even though they may be low-paid Government servants whereas those who went to the *satram* had to pay nothing.

In regard to the Chakkay Railway *satram*, I do not know whether there is any connection between that *satram* and any temple. The Chief Secretary said that it is not maintained out of public funds. But I do not know the ins and outs of the thing. But it is a place that would be highly useful to all classes of Her Highness' subjects and I think that if the matter is properly represented to Her Highness the Maha Rani Regent, it is my belief that the necessary steps to make it accessible to the public would be gladly taken.

I would also make a recommendation with regard to *satrams* located in proximity to temples; simply because they are the property of a certain class of people, the Government cannot say that they could not do anything in the matter. All of us being subjects of Her Highness the Maha Rani, equal treatment must be given and there is no necessity to emphasise the fact that certain classes are more cared for by Her Highness' Government.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is he in order in referring to the members of the Royal Family during discussion.

DEPUTY PRESIDENT: Not, strictly speaking.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I would therefore desire that the question should be viewed not from the angle of vision of the Chief Secretary. Many of the *satrams* reserved for the exclusive use of the caste-Hindus are not being properly maintained. Travellers would rather go to a travellers' bungalow because *satrams* are ill-kept, though most of them are being maintained out of public funds. Whatever may be the expenditure that would be necessary, the Government should immediately take all possible steps to see that this source of perpetual trouble and discord is not allowed to exist in the country for any considerable length of time in future.

MR. N. KUMARAN (*Nominated*): Sir, I believe this problem of throwing open *satrams* is a very simple one. As has been stated by the Chief Secretary, the *satrams* in Travancore could be divided into a number of categories. Some are already thrown open to all classes of people, others can never be thrown open to all and there are some which are not *satrams* and there are still some others which may very soon be thrown open to all classes of people.

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Now with respect to the *satrams* that are situated in close proximity to temples, the Chief Secretary gave us an assurance that the question will again be examined and the fact that they are absolutely near temples may be ascertained once again as also the fact whether those could be thrown open to the public or not. I have to add one or two words with respect to this. There is another class of *satrams* where only fresh kitchen accommodation is all that is needed for their being thrown open. My view is that this delay is absolutely unnecessary. We do not claim admission into the kitchen. We claim admission into *satrams* only. It need not necessarily be a condition precedent to the admission of non-caste Hindus or non-Hindus into the rooms. So far as I could see, there is no reason why all these *satrams* which are in proximity to temples but not within them should not be thrown open to all classes of people. If sufficient accommodation is not available in existing kitchens, persons whose entry into the kitchens is objectionable need not be admitted into the kitchens. They may take their meals outside and need not cause any disturbance to the travellers who mess in the caste Hindu kitchens. I therefore wish to hear the Chief Secretary on this point, for what he said in the beginning was not at all convincing.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Does he want the non-Hindus also to enter *satrams* which are situated in close proximity to the temples?

MR. N. KUMARAN (*Nominated*): I do not want such *satrams* to be thrown open to all castes. The Chief Secretary assured us that a fresh enquiry could be made into the question whether such *satrams* may be thrown open or not. It would create another category of *satrams*. What I am saying is that *satrams*, or places which are used as *satrams*, may immediately be thrown upon to all people. It is not necessary to wait until the Government provide kitchens. We stay there not always for the purpose of cooking our food or eating our food. On the simple ground that there is not sufficient kitchen accommodation in a particular *satram*, it should not be closed to certain classes of people. It is absolutely a lame excuse, and I hope the Government will take into consideration this aspect of the question.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): The only objection urged by the Chief Secretary in opposing this resolution is the question of proximity of *satrams* to the temples. But when he was asked about the distance to be kept to ensure safety from pollution, he was not in a position to answer. I do not want to say anything on this question so as to wound the religious sentiments or feelings of any community or individual. The chief question that has to be seriously considered by the members of this House is as regards the unnecessary distinction between communities that is being kept up by the continuance of these institutions. I have no objection whatever to respect the religious sentiments of any community. But if the public demands that these *satrams* maintained from the public funds should be thrown open to all classes of people, questions of religious sentiments should not be appealed to by any one. The Government also should not try to take shelter under these lame excuses. Mr. George was saying that several

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[Mr. K. I. Joseph.]

of these *satrams* are not of any practical use and on that ground may be closed. People will not and ought not to raise any objection to the closing of *satrams* which are of no use. On the other hand, it has to be welcomed since the amount spent on them could be saved. So far as *satrams* which are in close proximity to the temples are concerned my suggestion is that the Government may leave them to the control of the temple authorities to be kept and maintained by them. Nobody would raise any objection for this. As regards other *satrams* every facility should be given to all classes of people to make use of them.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is he in order when he brings temples into the discussion?

DEPUTY PRESIDENT: He is not exactly discussing any matter relating to Devaswoms.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): He was suggesting Devaswom authorities and all that—

DEPUTY PRESIDENT: "Any matter relating to or affecting Devaswoms" are the words in the Regulation.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Mr. George in the closing portion of his speech was saying that the Government will take the earliest possible opportunity to see that such *satrams* are thrown open to all classes of the public. I quite appreciate the view taken of the resolution by the Government in this matter. Since the principle is accepted by the Government, I don't think it is necessary for Mr. John to press his resolution.

MR. TARIATU KUNJITOMMAN (*Muvattupuzha* cum *Todupuzha*): സത്രങ്ങൾ എല്ലാ വർഗ്ഗക്കാർക്കും പ്രവേശനയോഗ്യമാക്കിത്തീർക്കണമെന്നുള്ള പ്രമേയത്തെ ഞാൻ ബലമായി പിൻതാങ്ങുന്നു. അതിനു തടസ്ഥമായിപറയുന്ന പ്രധാനകാരണങ്ങൾ ചില സത്രങ്ങൾ ക്ഷേത്രങ്ങളുടെ സമീപത്തിലിരിക്കുന്നു എന്നും ചിലതിൽ പ്രത്യേകം 'കിച്ചൻ' ഇല്ലെന്നും ഉള്ളതാണല്ലൊ. കാസ്റ്റു ഹിന്ദുക്കൾക്ക് ഇപ്പോൾ ഉള്ള 'കിച്ചൻ' പോരാ വേറെ വേണമെന്നുണ്ടെങ്കിൽ അങ്ങിനെ ഒരു 'കിച്ചൻ' പ്രത്യേകം കെട്ടുന്നതുകൊണ്ടു യാതൊരു വിരോധവുമില്ല. (ചിരി.) ഇപ്പോൾ ഉള്ളത് എല്ലാജാതിക്കാർക്കും വിട്ടുകൊടുക്കയും കാസ്റ്റ് ഹിന്ദുക്കൾക്കു പ്രത്യേകം 'കിച്ചൻ' ഉടനെ കെട്ടിക്കൊടുക്കയും ചെയ്താൽ മതി.

MR. M. SIVATANU PILLAI (*Tovala*): എന്റെ മാന്യ സ്നേഹിതനായ മി: കുഞ്ഞുത്തൊമ്മൻ കിച്ചനില്ലാതെതന്നെ കന്യാകുമാരി സത്രത്തിൽ പ്രവേശിച്ചിട്ടുണ്ടോ?

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MR. TARIATU KUNJITOMMAN (*Muvattupuzha* cum *Todupuzha*): ഞാൻ കിച്ചനോടുകൂടിയും പ്രവേശിച്ചിട്ടില്ല, 'കിച്ചൻ' ഇല്ലാതെയും പ്രവേശിച്ചിട്ടില്ല. (ചിരി.) അതുകൊണ്ട് അടുത്ത കൊൺസിലിൽതന്നെ സവർണ്ണക്കു കിച്ചനുവേണ്ടി ഒരു 'സപ്ലിമെൻറിഗ്രാൻറു' കൊണ്ടുവന്നാൽ പണം അനുവദിച്ചുതരാം. (ചിരി.) ഇപ്പോഴുള്ള സത്രങ്ങൾ ഉടൻതന്നെ എല്ലാവക്കും പ്രവേശനയോഗ്യമാക്കിതീർക്കണം. മതസംബന്ധമായ ആചാരാനുഷ്ഠാനങ്ങൾക്ക് ആക്കുംതന്നെ യാതൊരു വിഘ്നവും വരുത്താതെവേണം സത്രം തുറന്നുകൊടുക്കാൻ. ക്ഷേത്രമതിൽകെട്ടിനുള്ളിൽ സത്രങ്ങൾ ഉണ്ടെങ്കിൽ അതു് സവർണ്ണർതന്നെ ഉപയോഗപ്പെടുത്തികൊള്ളട്ടെ. എന്നാൽ പുറത്തുള്ളതു് എല്ലാവർക്കും ഉള്ളതായിരിക്കണം. പണ്ടത്തെക്കാൾ ജീവിതവൃത്തിക്കു ദേശാടനം അത്യന്താവശ്യമായിതീർന്നിട്ടുണ്ടു്. രാജ്യത്തിൻറെ പല ഭാഗങ്ങളിലും സഞ്ചരിക്കുന്നതിനു് എല്ലാവക്കും ആവശ്യം നേരിട്ടുകാണ്ടിരിക്കുന്ന ഈ കാലത്തു് സത്രങ്ങളിൽ എല്ലാവർഗ്ഗക്കാക്കും പ്രവേശനം അനുവദിച്ചില്ലെങ്കിൽ വളരെ കഷ്ടപ്പെടും. സ്വജനങ്ങളോ മിത്രങ്ങളോ ഇല്ലാത്ത ആളുകൾ അന്യദേശങ്ങളിൽ പോകുമ്പോൾ താമസിക്കാൻ സത്രം ആവശ്യമാണു്. അല്ലെങ്കിൽ വളരെ കഷ്ടപ്പെടുകതന്നെ ചെയ്യും. ഞാനും വളരെ കഷ്ടപ്പെട്ടിട്ടുണ്ടു്. അതുകൊണ്ടു ഞാൻ മേൽ പ്രസ്താവിച്ചതുപോലെ 'കിച്ചൻ' സവർണ്ണ ഹിന്ദുക്കൾക്കു വേറെ കെട്ടിക്കൊള്ളുകയും ക്ഷേത്രമതിൽകെട്ടിനുള്ളിൽ ഉള്ള സത്രങ്ങൾ സവർണ്ണക്കായി വച്ചുകൊള്ളുകയും ചെയ്തുകൊണ്ടു ക്ഷേത്രമതിലിനുപുറത്തുള്ള എല്ലാസത്രങ്ങളിലും സകലജനങ്ങൾക്കും പ്രവേശനം അനുവദിക്കയും ചെയ്യണം.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): സത്രത്തിൽ താമസിക്കാത്ത ആളുകളേയും നിർബന്ധിപ്പിച്ചു താമസിപ്പിക്കണമെന്നുണ്ടോ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha* cum *Todupuzha*): ഇങ്ങിനെയുള്ള ഗൌരവമേറിയ ചോദ്യങ്ങൾക്കു ഞാൻആലോചിച്ചു വഴിയെ മറുപടി പറഞ്ഞുകൊള്ളാം. (ചിരി.) ഇതുയും പ്രസ്താവിച്ചുകൊണ്ടു് ഞാൻ ഈ പ്രമേയത്തെ ബലമായി പിൻതാങ്ങികൊള്ളുന്നു.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Sir, as far as I have been able to guage the sense of the House, I understand that this resolution has cropped up not because the people feel any necessity or difficulty to halt at a particular station during their travel but on account of the heart-burning caused by the invidious distinctions which are still being maintained between caste and caste.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): May I ask Mr. Sivarama Panikkar whether he did not hear Mr. Kunjitomman saying just now that he has experienced great practical difficulties owing to some of the *satrams* remaining closed?

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MR. K. SIVARAMA PANIKKAR (*Shertallai*): I was only speaking of the general sense of the House.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): There were only one or two members who have hitherto spoken on this side and from that how is his conclusion warranted?

MR. K. SIVARAMA PANIKKAR (*Shertallai*): If my hearing is right I think I heard my revered teacher himself saying that it is on account of the invidious distinctions between caste and caste that he was supporting this resolution. If those people are willing to accede that *satrams* which are close to the temples need not be interfered with at all, that is of course a magnanimous allowance that is being granted to us and we really appreciate their range of vision and sympathy of heart. I would go further and say that even these *satrams* which are situated close to the temples may be thrown open to all the Hindus provided separate kitchens are allowed to them.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know why that distinction of Hindus is wanted to be kept up?

MR. K. SIVARAMA PANIKKAR (*Shertallai*): On account of the religious scruples. I have no objection if other religionists, for example Mr. Joseph himself, also enters it. But it is owing to the fear that they will be tempted to show disrespect to an alien religion and abuse it in other ways that I object to the idea of the *satrams* being thrown open to all people. In Trichinopoly and other places in British India I have had occasion to see Christians entering a temple with some ashes smeared over the forehead to show as a guarantee that he is a Hindu, that he would observe the Hindu religious scruples without any disrespect to the Hindu ideals and customs that are probably observed in and around the premises of the temple. If such a guarantee is given, then personally I have no objection in throwing open all these *satrams*.

MR. A. J. JOHN (*Vaikam*): May I ask the member whether, if non-Hindus are allowed to go very near the temples and *satrams*, he has any objection to throw open the *satrams* to them?

MR. K. SIVARAMA PANIKKAR (*Shertallai*): For that reason itself I would oppose that. They have not been allowed to enter the *satrams* all along and therefore they should not be allowed to enter them.

In regard to the demolition of certain *satrams* I would not uphold the idea so long as there is a history behind each. I am not for the demolition of those buildings.

MR A. J. JOHN (*Vaikam*): If the *satram* is situated outside the temple walls, may I know whether he has any objection to admitting non-Hindus?

MR. K. SIVARAMA PANIKKAR (*Shertallai*): That is quite a different thing. I am not speaking of the *satrams* situated in the proximity of temples. If that institution is not meant also for religious purposes as have been stated by Mr. George, say for example for the halting of the travellers who go to the temple for worship, practically I have no objection. I have given my own personal impression. I would be the last man

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to object non-Hindus from entering a temple even, provided they give a guarantee that they would not abuse the religious scruples. But I believe the general sense of the Hindus in the country is quite the other way. Provided there is this guarantee, I have no objection to support the resolution.

MR. A. J. JOHN (*Vaikom*) : May I know what he means by religious purposes ?

MR. K. SIVARAMA PANIKKAR (*Shertallai*) : I mean, travellers going and residing there for worshiping in the temple as explained by Mr. George. That is what I mean by religious purpose.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*) : If the *satram* is situated in a compound outside the temple limits, has he any objection to throw it open ?

DEPUTY PRESIDENT : He has already answered that

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : Sir, in this discussion upon the *satrams* some clear principles seem not to have been kept steadily in view. The gentleman who wants the *satrams* to be thrown open to all seems to base his contention upon the equality of right of all the subjects of Her Highness the Maha Rani Regent. Naturally, the question arises in this connection, so far as I can see, whether the forty lakhs of people that, I think, is the figure according to the last census—now forming the subject population of this country are not entitled to use the *satrams* of the State. Calculating upon that basis what is the duration that may be allowed to one individual is a question that may be pertinently considered in this connection. (*Laughter.*) Viewed in that light, we have necessarily to regulate the occupation of *satrams* by minutes or seconds as the case may be. It may be that in one area an individual may not be entitled to be within a *satram* for one minute. Why is it then that objection is not taken to the prolonged occupation of a *satram* ? That is a question which I think deserves consideration.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*) : May I ask the member whether he puts forward his argument in all seriousness or only as a humour ?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : Starting from the premises that I have given, it leads to this logical conclusion. I have put it forward in all seriousness, humour or no humour ; one may not have the humour to understand it. (*Laughter.*)

It is only upon that basis that I am asking why the proposition is not viewed in that direction. That is all that I am complaining about. So, Sir, the mover of the proposition if he will enlighten me why we should not consider the resolution on that footing also I shall feel thankful to him. It is only to enlighten the House that I am mooting this aspect for the consideration of the House.

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MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): Sir, the position of the Government in regard to this matter appears to be very clear. The Government could not say that *satrams* as a rule may be thrown open and should be thrown open to all the subjects of Her Highness the Maha Rani Regent. It was pointed out that there are a few *satrams* which by reason of their close proximity to temples cannot be so thrown open in regard to which matter the general sense of the House seems to be that they may be left alone. But some members on this side of the House also stated that these *satrams* would cause communal friction and be a perpetual cause of friction among the communities of the State. I am stating that *satrams* and hostels are not the real cause. I am afraid that is a false lien that is given to this matter. Communal bitterness, if at all it exists, is centred round the loaves and fishes of office and nothing else. And it is perhaps fortunate that it is so. Therefore I cannot endorse the view that these *satrams* may be demolished or that these *satrams* may be utilised for other purposes. Rightly or wrongly, as the Chief Secretary put it, *satrams* came into being very close to temples obviously for the use of persons who want to worship in the temples. The fact as pointed out by the Chief Secretary is that they have not hitherto been open to all classes of subjects nor were they open to all caste Hindus. That appears to be the view taken by the Chief Secretary in the matter. There is no use questioning the existence of the *satrams* or the right to exist as such. It was suggested that they are being maintained out of public funds and that no such distinction should be maintained. It was also suggested that these *satrams* might be handed over to the temple authorities. May I ask whether that argument is seriously put forward at this time of the day? Do all those gentlemen who put forward that argument believe that all that is due to the temples has been given back to the temples?

MR. M. SIVATANU PILLAI (*Tovala*): May I assure the member that it is so?

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): I am afraid Mr. Sivatanu Pillai is the least competent authority whom I would rely upon for that assurance. I am sure there is no distinction of public funds so far as they are utilised for the purposes of temples or *satrams* attached to the temples and no distinction need now be drawn in regard to that matter. If, as a matter of fact, the question for consideration before this House is whether any real hardship is felt by anybody because of the absence of such *satrams* in a particular locality, as the Chief Secretary put it, if the necessity for the establishment of *satrams* arises, then that necessity will be promptly attended to by the Government. That is the point we have to consider; not that the existing *satrams* should be demolished. When the Government assure us that all possible attempts will be made to throw open these *satrams* to all classes of people and when there is also the further assurance from the Government that even in respect of these *satrams* which are near temples an enquiry will be conducted with a view to remove any real or supposed disabilities on that account, we ought to accept that statement of the

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Government and thank them. Under these circumstances, I should think that the position of the Government is satisfactorily stated and that there is no necessity for us to press this motion further.

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): Sir, the resolution of Mr. John, I find, relates only to the Sirkar *satrams* and the prayer that all Sirkar *satrams* should be thrown open to all classes of the people is a very legitimate one. I believe it has been accepted on principle by the Government also. I do not see therefore why any difficulty should crop up. In this connection, it is true that a few of the *satrams* are situated in places which are not accessible to all classes of the people. I believe that those *satrams* are not Sirkar *satrams*. It is only a matter of fact whether any particular *satram* is a Sirkar *satram* or not. If any *satram* belongs to the temple, then it should be handed over to the Devaswom Department to be maintained by that department. So far as the Sirkar *satrams* are concerned, the prayer is legitimate and it should be acceded to by the Government.

There may be other classes of *satrams* which may belong to private charities of the Royal Family. They are not Sirkar *satrams*. These are not covered by this resolution at all.

Then, as regards the question raised by Mr. Kunjithomman that all the existing *satrams* should be thrown open to all classes and other *satrams* should be built for caste Hindus alone, I think that if the Government take upon themselves the duty of providing special *satrams* for special classes of people, it would not be practicable. If it is to be done, provision for them will have to be made at the same time. It will be rather hard upon the caste Hindus to be deprived of a right which they have been enjoying for a long time. To take away from them this privilege and to confer it upon those who are not now accustomed to it is, I think unfair.

As regards the point raised by Mr. P. K. Narayana Pillai, I think his argument is not a tenable one. (*Laughter*). The *satrams* are intended for the travelling public. All the 40 lakhs of people who are in Travancore are not likely to go and stay in each of these *satrams* even once a year.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): But they have got the right to stay in each of the *satrams*, I suppose?

MR. G. RAMAN MENON (*Mavelikara* cum *Kartikapalli*): There is no question of apportioning the rights of each individual. There are rules stating that a person should not stay for more than a fixed number of days in a *satram*. We should be guided by the rule 'first come first served.' Those who come later will be admitted according to the space remaining in the *satram*. With these words, I heartily support the resolution.

MR. A. K. PILLAI (*Karunagapalli*): It is a painful thing to have to rise in support of this motion at all. This cry for opening Sirkar institutions for the use of the public has not been started to-day. It was neither started in connection with *satrams*. It was started in connection

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with cutcherries first, then schools and then roads. All these cries are nothing but the echo of one fundamental cry, *viz.*, that the invidious distinction shown between class and class has grown, is growing and must be abolished. I am surprised to see intelligent members stand up and use their intelligence in opposing the motion. (Mr. Joseph : *Hear, hear.*) I feel that it is a very painful but a very necessary duty to have to stand up and support the motion.

MR. K. SIVARAMA PANIKKAR (*Shertallai*) : May I know how it is a painful duty ?

MR. A. K. PILLAI (*Karunagapalli*) : Because I feel ashamed to witness this painful spectacle of members of this House opposing a motion of the kind which is only the echo of a long-standing cry.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : Has he not felt it a shame to be a member of this Council on a previous occasion ? (*Laughter.*)

MR. A. K. PILLAI (*Karunagapalli*) : If we accept this principle, it involves two things. It involves the abolition of the invidious distinction between class and class, and it also involves the creation of new facilities in the *satrams*. A *satram* is a place that provides facilities for the travelling public. We need not take into consideration the intentions of those people whatever they might have been who built the *satrams*. The Palace of Versailles was originally intended as a residence for kings and queens but it is now used as a museum. The *Marumakkathayam* property was originally intended for *Anandaravans* to be enjoyed, but this House itself has promulgated a law to the effect that they may be enjoyed by the sons also. This hall when it was first built might have been intended to be used for a purpose other than that to which it is now put. We need not take into consideration, therefore, the original intentions of those people who built these *satrams*, but we should take into consideration the fact how they are maintained now and what is the reason for their existence.

MR. M. SIVATANU PILLAI (*Tovala*) : May I know whether any neighbour of a *Marumakkathayam* family is allowed to participate in the *tarwad* partition ?

MR. A. K. PILLAI (*Karunagapalli*) : Let me not be dragged into the details of that question. I cite the example only to show that the original intentions of the people have been modified, if not defeated. It was pointed out by some of the members that, originally, *satrams* were built near temples by kings because they thought that the pilgrims were most in need of them and that they had prominent consideration to the comforts of these people. But now things have changed. It is not only the Hindu who requires facilities for travelling but also other people who travel. If it be in a city, each man may go to the hotel that he likes best—vegetarian or non-vegetarian. But it is not the case with regard to the mofussils. Here more facilities should be given to people who are not Hindus. Also, it will be unfair to allow one particular community alone a privilege which the other communities are not allowed, especially, if

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this is done at the expense of the State funds which is the property of all citizens. Whenever any community asks for communal representation, it is said that the State is not for being partitioned into different compartments. From the same point of view, this question should be looked into. The public money should be spent for the benefit of all the communities.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): May I know whether State funds can be used for the maintenance of Hindu temples?

MR. A. K. PILLAI (*Karunagapalli*): I do not know what exactly is the position of the State in regard to Hindu temples. The Government sometimes say that they are the trustees or guardians or something like official receivers of these temples. When the Hindus form themselves into an organised body and come forward with a definite scheme and are in a position to take up the responsibility of managing the temples, they may be able to induce the Government to give them the responsibility and control of these temples. But now temples are managed by the Government. I do not know if State money is spent for the temples or the State is using the temple funds. Possibly, the latter is the case.

MR. M. SIVATANU PILLAI (*Tovala*): Will it not be the duty of the trustee to see that the Devaswom fund is not allowed to be disintegrated?

DEPUTY PRESIDENT: That is foreign to the discussion in hand.

MR. A. K. PILLAI (*Karunagapalli*): It is absolutely foreign to the issue.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know whether the question of Devaswoms can be dragged in here?

MR. A. K. PILLAI (*Karunagapalli*): I am not speaking of Devaswoms. I just show the relation of *satrams* to the temples. I am only referring to Devaswoms to that extent.

Formerly, there were schools which were near temples and there were also schools which were built out of temple funds. Still, when they wanted to receive the recognition and the aid of the State, they had to be thrown open to all subjects of the State.

I am afraid that you are attaching more importance to buildings here and there than to men and principles. There may be one or two *satrams* near temples. If we are not in a position to throw open those few *satrams*, we can make use of those buildings for some other purpose and choose other buildings for *satrams*, or there is no serious harm even in our abandoning these buildings for the sake of principle.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): May I point out to my friend that in a temple there is not only the building but something more?

MR. A. K. PILLAI (*Karunagapalli*): Why should you be so nervous about temples? As a devout Hindu, I say that these temples will take

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[Mr. A. K. Pillai.]

care of themselves. If the temple is pure and if there is God in it, nobody else need take care of the temples. The God inside will take better care of the temple.

I appeal to you to take this as an opportunity to show your large-heartedness and broad-mindedness and support this resolution whole-heartedly. If you oppose this resolution, you are thereby perpetuating class hatred and invidious distinction between man and man. I therefore appeal to you not to make use of your intelligence in inventing arguments to oppose this resolution and to be large-hearted enough to support it ungrudgingly.

MR. M. SIVATANU PILLAI (*Tovala*): Sir, it was not my intention to speak on this resolution. The sentiments given expression to by Mr. A.K. Pillai are primarily responsible for my present speech. I also feel the same sort of fire that Mr. A. K. Pillai feels whenever the equality of rights of the people is being infringed. But in the present instance the fire did not have any serious influence on me on account of my friend Mr. A. K. Pillai's observations. While he was speaking I was wondering how he could so rapidly grow incongruous. In this very hall, last morning, my friend while talking on the allotment for a building for the Vedic Section of the Sanskrit College was vehemently arguing that we should forget the principle, that we should not enter into the merits of the case and that since we had made the commitment we had only to fulfil it even if it had been made by a mistake.

MR. A. K. PILLAI (*Karunagapalli*): Without desiring to interrupt my friend in the course of his eloquent speech, let me by way of personal explanation say that what I said was that whether we were right or wrong in making that commitment, it was only a question of our honour and self-respect to act up to it once we have made it.

MR. M. SIVATANU PILLAI (*Tovala*): I am sorry, Sir, that my friend was carried away by my eloquence and did not therefore understand what I said. (*Laughter.*) My friend has exactly repeated what I said. According to me also his yesterday's argument was that once we have made the commitment we should not go back upon it even if we find that we did a mistake in having made it. According to him we had no right to go into the question of principle, to go into the merits of the case. We had only to fulfil our pledge although it may be by mistake that we have made it. But, what is it that he now says? He is not prepared to stick to that argument in the present instance. Rightly or wrongly these *satrams* are being used exclusively by particular communities and these *satrams* are being maintained out of public funds. It may be wrong in principle. But we have been doing it for the last so many years. The particular communities in question have been getting the exclusive benefit of these *satrams* for the last so many years. Why not forget the principle in this case and allow them to continue to have the exclusive use of these *satrams*? Why should we go into the merits of

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the case in this case alone? I am surprised to find that my friend has entirely forgotten this argument to-day. His position is so very inconsistent and incongruous. I am really surprised at his rapid metamorphosis. (*Laughter.*)

Personally, I have absolutely no objection whatever to throw open all institutions maintained out of public funds to all classes of people irrespective of caste or creed. But, as the Chief Secretary pointed out, there are particular institutions which have a tradition behind them. The Chief Secretary has already assured us that the Government will seriously consider the case of the few *satrams* that have not yet been thrown open to all classes of people in the light of the discussion here. My own view is that such denominational institutions may be thrown open to all classes. But here we are concerned with *satrams* situated near temples. It is clear that these *satrams* were originally intended for pilgrims who visit these temples for purposes of worship. Probably, in olden days *satrams* were needed only by Hindu pilgrims who travel for purposes of worship. As I have already stated, I have no objection to such *satrams* being thrown open to all classes of people. But as a staunch Hindu, I have every right to claim even from non-Hindus the same sort of respect for my religion as I have for their religions. Once I find that there is room for me to surmise that such of the non-Hindus as are very particular in getting admission even into the *satrams* which are situated near Hindu temples, do not base their claims on any reasonable ground but insist on pressing their claims simply to wound the sentiments of the Hindus, I, as a staunch Hindu, consider myself bound to uphold the cause of *my* religion. If my friend Mr. John will assure me that he respects my religion and my religious sentiments as much as I respect his religion and his religious sentiments, then I have absolutely no objection to commend this resolution for the acceptance of this House.

MR. A. J. JOHN (*Vaikam*): Sir, I am glad that nobody on this side of the House has raised any strong objection to the principle of the resolution. The only objection that was raised from the other side of the House was that there are certain *satrams* near temples and that such *satrams* could not be thrown open at present. But the Government have not given me any definite idea as to the distance between such *satrams* and the temples. If the Chief Secretary had been good enough to state that *satrams* within a particular distance from temples could not be thrown open to all classes, then I can understand it. But, as it is, even if a particular *satram* is one or two miles away from the temple, the Government may say that it is near the temple and that therefore it could not be thrown open to all classes.

As regards the doubt entertained by Mr. P. K. Narayana Pillai, I can only say that I am not able to imagine that, at any time, all the forty lakhs of people of this country will travel about the country and would need the use of *satrams*.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Suppose on a particular day four thousand people travel and halt at a particular place,

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[Mr. P. K. Narayana Pillai.]

How is the matter of their accommodation to be regulated? Is it not a question to be considered?

MR. A. J. JOHN (*Vaikam*): When such abnormal situations arise, then it may be time for this Council itself to solve the problem.

MR. M. SUBRAHMANYA PILLAI (*Agastisvaram*): May I know whether the member has any idea of the number of pilgrims flocking about Suchindram at the time of the festival there?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Or about Vaikam at the time of the *Ashtami*?

MR. A. J. JOHN (*Vaikam*): In these cases, even now, even in the absence of non-Hindus, it is a problem.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Will not the problem become more difficult to solve if the *satrams* are thrown open to all classes of people?

MR. A. J. JOHN (*Vaikam*): Even at present it is a serious problem. With these words I press the motion.

MR. K. GEORGE (*Chief Secretary to Government*): Sir, the discussion does not seem to have advanced matters very far. I have explained the position of the Government in my previous speech. I classified *satrams* into various classes, namely, buildings that are called *satrams* but are no longer *satrams*, *satrams* that are already open to all classes of people, thirdly, those which may be thrown open to all classes after constructing the necessary additional buildings; and *satrams* lastly, which will have to remain closed on account of their being near temples. In fact, I think there could be no controversy about the first three classes. It is only the last class of *satrams* that the Government cannot undertake to open to all classes of people. These *satrams* were evidently intended for the Hindu travellers who visit the places for worship. No doubt, I admit that, in these days there may be travellers who go to these places for other purposes also. But I believe the original object was to provide accommodation for the Hindu pilgrims who visit the place for worship. I may even go further and say that some of these *satrams* might not have been constructed at Government cost at all. We do not know the history of all of them; but, it may be that some religious devotee might have built some of these *satrams* and handed them over to the Government requesting them to maintain them. It might have been the object of such founders to open these *satrams* only for the use of Hindu pilgrims who visit the place for purposes of worship. Therefore, the question of opening such *satrams* is a very serious matter. However, as I said in my first speech, the Government are prepared to re-examine the question and see whether any of these *satrams* could not be thrown open to all classes of people. It may be that some of them are not so near temples as to render their use by all communities objectionable.

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MR. M. SIVATANU PILLAI (*Tovala*) : May I know whether the member will be pleased to enquire into the case of those *satrams* where the Government officers on circuit are being given preference to other travellers ?

MR. K. GEORGE (*Chief Secretary to Government*) : That is another matter altogether.

DEPUTY PRESIDENT : I do not know how that arises in the present discussion.

MR. P. K. NARAYANA PILLAI (*Amalapuzha*) : In view of the question of the equality of the rights of all, I think it arises, Sir. (*Laughter*).

DEPUTY PRESIDENT : I do not think it arises.

MR. K. GEORGE (*Chief Secretary to Government*) : Mr. Mammen Mappillai referred to the Trivandrum Railway *satram*. I want to clear his misconceptions in the matter. The Trivandrum Railway *satram* was built out of funds supplied by His Highness the late Maha Raja and it was the command of His Highness that the *satram* was intended for the exclusive use of the caste Hindus. It is not a Government *satram* and therefore the Government cannot do anything in the matter.

MR. N. KUMARAN (*Nominated*) : May I know whether the Government are aware of the necessity of a *satram* for non-caste Hindus near the Railway station at Trivandrum ?

MR. K. GEORGE (*Chief Secretary to Government*) : I do not remember that the Government have received any petition or request for having an extra *satram* or T. B. there.

MR. N. KUMARAN (*Nominated*) : Have not the Government given a promise in this Council to open a *satram* there for non-caste Hindus ?

MR. K. GEORGE (*Chief Secretary to Government*) : I do not know.

DEPUTY PRESIDENT : Probably the necessity has not been felt.

MR. K. GEORGE (*Chief Secretary to Government*) : There is a proposal to extend the railway to the heart of the town and to build a railway station where facilities for retiring rooms will be provided for all classes of people.

MR. N. KUMARAN (*Nominated*) : It was promised earlier than the railway extension was thought of.

MR. K. GEORGE (*Chief Secretary to Government*) : I think it was Mr. A. K. Pillai who said that the cry for invidious distinction is growing. The instance that he mentioned shows that it is disappearing. He spoke of the difficulty of entrance to offices and schools.

MR. A. K. PILLAI (*Karunagapalli*) : The cry is not that invidious distinction should go on but that it must be abolished.

MR. K. GEORGE (*Chief Secretary to Government*) : I thought his point was that invidious distinction was growing.

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MR. A. K. PILLAI (*Karunagapalli*): I was not making that statement. I only said that a cry for doing away with invidious distinction has been started and is going on and it is that cry we still hear.

MR. K. GEORGE (*Chief Secretary to Government*): Sir, there is very little for me to add as I have clearly explained the position of the Government with regard to this matter.

MR. A. J. JOHN (*Vaikam*): Will the Government consider the desirability of opening the *satrams* which are in proximity to temples to all castes?

MR. K. GEORGE (*Chief Secretary to Government*): I have already stated that the question of throwing open of more *satrams* will be examined by the Government.

MR. T. J. MATTHEW (*Changanachery cum Peermade*): Will the Government be pleased to enquire into each case?

MR. K. GEORGE (*Chief Secretary to Government*): We cannot do it without enquiring into the details of each *satram*.

MR. N. KUMARAN (*Nominated*): According to the Chief Secretary there are some *satrams* which may be opened to all classes after the erection of more kitchens. May I know from him whether it is not possible to throw them open immediately?

MR. K. GEORGE (*Chief Secretary to Government*): No, that is a position which cannot be accepted because caste Hindus have been enjoying the privilege of using these *satrams* for a long time. So, without providing a kitchen separately for non-caste Hundus, I think it would be very difficult to arrange matters. For, if a caste Hindu and a non-caste Hindu or a Christian goes into a *satram* which has no provision for a second kitchen, then it will be very difficult to regulate the use of the single kitchen by the non-caste Hindu or caste Hindu.

MR. N. KUMARAN (*Nominated*): The non-caste Hindu may not go into the kitchen.

MR. K. GEORGE (*Chief Secretary to Government*): His servants may have to go into the kitchen and may have to use it. So if there is only a single kitchen, it cannot be used for both caste Hindus and non-caste Hindus. Therefore I think the better solution will be to hurry up the provision of additional kitchens as we have provided in other *satrams* before they are opened to all castes.

MR. C. P. THOMAS (*Nominated*): Will the Government take early steps for the re-examination of the question?

MR. M. SIVATANU PILLAI (*Tovala*): I rise to a point of order. As the Chief Secretary is not in possession of the House,—

DEPUTY PRESIDENT: He has not sat down.

MR. K. GEORGE (*Chief Secretary to Government*): That is what I mean.

MR. A. J. JOHN (*Vaikam*): On the assurance given by the Chief Secretary that the case of each and every *satram* will be separately considered and speedy disposal effected, I withdraw the resolution.

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The resolution was, by leave of the House, withdrawn.

MR. A. K. PILLAI (*Karunagapalli*): May I know whether we will have an extension of time as we began late to-day?

DEPUTY PRESIDENT: It is entirely left to the House, and, of course, the consideration of the resolutions would not close now.

TRANSFER OF TEACHERS FROM VERNACULAR TO ENGLISH SCHOOLS.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Sir, I beg to move the following Resolution:—

This Council recommends to the Government that, in view of the wide disparity that now exists in the pay and prospects of teachers employed in the Vernacular schools and the English schools even when their qualification is the same, the Government be pleased to fill up vacancies occurring in English Schools by transferring qualified teachers from the Vernacular schools to the English schools.

MR. M. SIVATANU PILLAI (*Tovala*): Sir, my friend's resolution is not in order as "in view of the wide disparity that now exists in the pay and prospects of teachers employed in the Vernacular schools and the English schools even when their qualification is the same" is an argument. Similar resolutions have been disallowed. In view of the disparity in admitting resolutions I beg to have a ruling whether this is in order. For the information of the Chair, I may say, many resolutions have been disallowed.

DEPUTY PRESIDENT: Probably it may be one reason and if it is long and arugumentative it cannot be allowed.

MR. KAYYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): That portion indicates but the scope of the resolution.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): The resolution before the House is about 160 teachers who are employed in the Vernacular schools and whose qualification, as I understand, is that they are holders of English School Leaving Certificates. All these teachers are said to be paid Rs. 18 on the average. Another aspect is that even the qualification of training does not seem to alter their fate, whereas holders of English School Leaving Certificates, who are employed in English schools, get on an average from Rs. 25 to Rs. 50 and, when that stage is passed, it is said that there is an efficiency scale ranging from Rs. 50 to Rs. 70. A statement of this fact is quite sufficient to convince the House of the unfairness that in the case of a person employed in the Vernacular school, for the pure accident that he happened to be employed in the Vernacular school, he is never to rise above Rs. 18, while his brothern in the English school for his altered environments, though he might be entertained yesterday, is given Rs. 25 to Rs. 50 with an additional prospect of rising up to Rs. 70. I submit this state of affairs shows the absolute iniquity inherent in the system.

DEPUTY PRESIDENT: Does not the same exist in other departments as well?

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MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I do not know whether such sharp distinctions do exsist in other departments. Here this exists in the same department. There is only this distinction here and that is the unfortunate teachers are supervised by Mr. Cheriyan, while their fortunate brethren are under Mr. Kukiliya, and ultimately both acting as two wings placed under Mr. Krishnaswami Aiyar. If, for this particular accident of supervision a teacher should find himself paid Rs. 18, whatever be his length of service or training or brilliancy, I submit it is someting very bad in the system. Therefore, my suggestion is that, as far as possible, and wheresoever practicable, with respect to vacancies occurring in English schools, preference should be given to teachers already employed in the service and that in the Vernacular Section. I have myself been a teacher once and can very well appreciate of course—

MR. KAYYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Was he in the Malayalam school?

DEPUTY PRESIDENT: You did not rot there sufficiently long.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I was in the English department of one of the highest educational institutions in the State.

MR. K. SIVARAMA PANIKKAR (*Shertallai*): May I know whether he was teaching English or Malayalam?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I was teaching both. (*Laughter*).

MR. K. SIVARAMA PANIKKAR (*Shertallai*): Has he ever felt that there should be any disparity between the teaching of these two languages in the matter of pay?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I never thought that there should be any disparity. Not only that. I have had occasion when I thought that in spite of my qualification in other branches of knowledge such as Chemistry, I have been out-stripped here and there because I happened to be specially qualified for Malayalam. Such invidious distinctions occasionally take place and I can very well appreciate the force and effect of consequent disappointment. Therefore I sincerely say that here is a matter which calls aloud for consideration. This system, I am submitting Sir, is a very bad system. In fact, it is the creation of a caste system among the teachers. The Vernacular school teachers, being on a lower level than the English school teachers, they are being regarded for all intents and purposes as if they have lost caste. So I am submitting that I am battling against that system as I do not tolerate the propagation of caste system among the employés of the Education Department of the State. Hence, with all humility, I press this resolution for the very kind acceptance of the House.

MR. KAYYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Are the teachers in Vernacular schools fit to teach English in English schools?

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MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I said their qualifications are same. The function of such teachers in the Vernacular schools is to teach English there.

MR. M. SUBRAHMANYA PILLAI (*Agastisvaram*): May I know from Mr. Narayana Pillai whether teaching in English Middle Schools in subjects except English is done in Malayalam?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Exactly.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): May I know from Mr. Narayana Pillai whether preference should be given in the case of all ensuing vacancies or will he be satisfied with a certain percentage of such vacancies to be filled by these teachers in Vernacular schools?

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): So far as I know I shall not limit it to any percentage and my opinion is that wherever possible and practicable preference should be given to these men.

MR. C. P. TARAKAN (*Kunnatnad*): I second the resolution.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Sir, I was waiting to see what arguments Mr. P. K. Narayana Pillai would bring forward in support of his resolution. But he contented himself with merely pointing out the difference in the rates of pay given to undergraduate teachers in the English and the Vernacular schools.

DEPUTY PRESIDENT: Please speak a little louder.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I was expecting that Mr. P. K. Narayana Pillai would bring forward some reasons in support of his resolution besides a mere statement of the difference in the rates of pay given to the undergraduate teachers in the English and Vernacular schools.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): That I thought was sufficient to shift the burden to the opposite side.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): He said that men with the same qualifications are given different rates of pay in the two classes of schools. That is true. But, do men with similar qualifications get the same rates of pay for all kinds of work? Is it not the nature of the work that they do that determines the pay? For example, in the Vernacular schools, there are graduates who are getting only Rs. 15 which is the pay offered to V. S. L. C. holders who are teachers of class IV. That is because some graduates failing to get any better employment accept such low salaries to keep themselves from starvation.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know—

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Just let me develop my argument and please reserve your question to the end of my speech. The point that I am trying to make is that the pay depends not upon the qualifications that a man possesses, but upon the nature of the work he has to do. In Vernacular schools, undergraduates are employed on the rates of pay allowed to teachers of

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classes V, VI and VII in order to teach optional English. The standard of English to be taught in classes V, VI and VII, is not quite the same as in the corresponding classes of English schools although the text-books are the same.

Another matter that I have to mention is that although undergraduates in English schools and Vernacular schools hold the same certificate, *viz.*, the English School Leaving Certificate, they are not all of the same degree of merit. Till two or three years ago, practically all the E. S. L. C. holders and graduates succeeded in finding employment. It is only now that there are many undergraduates and graduates who are seeking employment but are unable to get it. Till two or three years ago, E. S. L. C. holders used to apply for posts both in English schools and in Vernacular schools, and generally those with a better quality of certificates were taken in English schools and it was only those who were not so taken that accepted employment in Vernacular schools.

MR. K. K. THOMAS (*Kottayam*): What is the standard of qualification fixed for the English Education Department?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): The standard of qualification that is fixed is the same for both classes of schools. But, in making the choice, men of a better class were generally selected for the English schools.

MR. K. K. THOMAS (*Kottayam*): Is the Director in a position to assure us that among all the Vernacular school teachers there are not many who are as good as the English school teachers?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I do not say that every undergraduate teacher in the Vernacular schools is inferior to every undergraduate teacher in the English schools. But I find from the papers in my office that this matter has come up for consideration very often and on every one of those occasions the Director has advanced it as a reason that generally the average level of ability of an undergraduate teacher in an English school is much higher than the average level of ability of an undergraduate teacher in a Vernacular school.

MR. K. K. THOMAS (*Kottayam*): Is not this difference due to the subsequently acquired ability of the undergraduate teacher in the English school?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): As judged from the marks in the public examination, the average level of the applicants selected for English schools is much higher than in the case of those selected for Vernacular schools.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): Does the Director say that all those who are in English schools have got better marks than all those who are in Vernacular schools?

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DEPUTY PRESIDENT : He has already answered that question.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : I have already stated that I do not say so. I have not examined each certificate individually in order to be able to make such a statement before the House. What I have stated is what I find from the papers. This is not the first time that this question has come up before the Government. Representations on this question have been made in the Sri Mulam Popular Assembly and interpellations have been asked in the Legislative Council thereon. In answer to these, I find that what I have stated is one of the arguments that have been advanced.

MR. P. K. NARAYANA PLLAI (*Ambalapuzha*) : Was this reason given at the Assembly ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : No. After the representations are made, they are forwarded to the Director for remarks. I find that in reply to the requests from the Government for the remarks of the Director on such representations, this point has been emphasised.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : May I know if the Director has gone through the Assembly Proceedings ? May I know whether he is aware of the untenability of such a contention as proved by the documents produced by Mr. Mammen, Vakil of Tiruvalla ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : I do not say that every undergraduate teacher in English schools is superior to every undergraduate teacher in Vernacular schools.

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*) : Has any comparison ever been made as to the marks ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*) : Such a comparison must have been made. Otherwise, this statement would not have found a place in official correspondence.

MR. N. SUBRAHMANYA PILLAI (*Agastisvaram*) : Does the Director think that every E. S. L. C. holder applies for appointment to the Inspector of English Schools first and then to the Inspector of Vernacular Schools ?

MR. R. KRISHNASWAMY AIYAR (*Ag. Director of Public Instruction*) : It is only those who do not get appointments in English schools that seek appointments in Vernacular schools.

MR. K. C. MAMMEN MAPILLAI (*Commerce and Industry, North*) : Is not that statement based on general impressions rather than on a careful examination of facts and figures ?

MR. C. P. KOCHUKUNJU PILLAI (*Kottarakara* cum *Kunnattur*) : May I know from the Director whether the standard of qualification for selection to both schools is the same ? He said that those who do not get admission to English schools go to Vernacular schools and he also said that the selection is made by the Inspector of English Schools out

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of the applicants for posts and that the rejected ones apply for admission to Vernacular schools. Can the Inspector of Vernacular schools take the rejected ones?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I take it that generally the pay given in an English school being higher than that given in a Vernacular school, practically every E. S. L. C. holder will go in first for employment in an English school and it is only if he does not get employment there that he will try for employment in a Vernacular school.

MR. M. SIVATANU PILLAI (*Tovala*): May I know from the Director--

DEPUTY PRESIDENT: Hear his arguments, Mr. Sivatanu Pillai, instead of interrupting him, as otherwise, you will not be able to follow his arguments.

MR. M. SIVATANU PILLAI (*Tovala*): I wish to ask him just one question. Am I to understand that those applicants failed to get appointments in the English schools because they were lacking in their qualifications and not on account of want of vacancies?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Supposing there are one hundred applicants and twenty vacancies, only the twenty best among the applicants will be selected and the remaining eighty will be rejected.

Another point that I want to mention is that even supposing that the quality of the certificate is initially the same, the very fact that a teacher remains for some years in a Vernacular school, the atmosphere of which is totally different from that of an English school, will, in course of time, cause the efficiency of the teacher in the Vernacular school to become less, at any rate, for the purpose of teaching English, than that of the teacher in an English school.

For both these reasons, it is not possible, when vacancies occur in English schools, to appoint automatically in such vacancies the senior teachers from the Vernacular and the English schools taken together. For, it may be that the senior teacher is a man with an inferior certificate to start with and by the fact of his having worked for several years in a Vernacular school he may relatively have become still less efficient. We all know, for example, that though a number of persons may have all studied the English language, if some of them live for some time in a remote part of the country where it is not possible to speak in that language, their knowledge of the language itself will become rusty. In the same way, the atmosphere of a Vernacular school is less favourable for improving one's knowledge of English than the atmosphere of an English school where all the teachers are English-knowing men. In the former school, an undergraduate will be the solitary teacher who knows English, the others not being able to converse in that language. The result will be that his efficiency as a teacher of English will deteriorate after a few years. For both these reasons, it is not

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possible to accept the proposal that vacancies that occur in English schools should be automatically filled up by the senior-most teachers from Vernacular and English schools. Such a procedure will not conduce to the efficiency of English schools. I think I may say that with some amount of confidence. I may also inform the House that some three years ago, I believe it was in the nineteenth session of the Sri Mulam Popular Assembly a representation was made on this very subject and that the Government issued the following order:

"The pay of the teachers of English schools must necessarily remain higher than what obtains in Vernacular schools. Further, a better class of S. S. L. C. holders are ordinarily selected as teachers in English schools. However, deserving S. S. L. C. holders in Vernacular schools will be transferred to English schools and the acting Director of Public Instruction is being requested to issue instructions to the Inspector of Vernacular schools to send up a list of deserving teachers for effecting the necessary changes."

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know what it is the member is reading from?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): From an order of Government.

MR. C. P. THOMAS (*Nominated*): Let me hear the circular once more.

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*):

"The pay of the teachers of English Schools must necessarily remain higher than what obtains in Vernacular schools. Further, a better class of S. S. L. C. holders are ordinarily selected as teachers in English schools. However, deserving S.S. L. C. holders in Vernacular schools will be transferred to English schools and the acting Director of Public Instruction is being requested to issue instructions to the Inspector of Vernacular schools to send up a list of deserving teachers for effecting the necessary changes."

In accordance with this Government order, the Inspector of Vernacular schools sent up a list and as a result, certain teachers were transferred in the last school year, 1925-26.

MR. C. P. THOMAS (*Nominated*): May I know how many teachers got transfer?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): The number so transferred was three.

MR. C. P. THOMAS (*Nominated*): How many were included in the list?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I do not know the exact number. It may come to about 150.

MR. K. I. JOSEPH (*Minachil* cum *Devicolam*): What was the total number of appointments made in that year?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Number of first appointments made was *nil*. In fact, I am coming to my most powerful argument. (*Laughter.*) The strength in the lower classes of English schools is fast decreasing year after year. Whereas on the 1st Chingam 1101, the strength was 8,294, the strength in Chingam 1102 decreased to 7,752. So, in one year, there was a decrease of

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542 pupils. Now the maximum strength of a division of a class has been fixed by the Government at 45 and dividing 542 by 45, we get 12. So, we find that in the current year we want 12 teachers less than we did last year. This decrease did not begin for the first time in the last year but began two or three years ago. The result is that for the last two years we have not been taking any new undergraduates at all in English Schools. Not only that but several undergraduates who had previously acted in English schools are now without any employment whatever. There are about 30 teachers of this kind who have an acting service ranging from 4 years downwards. The thing is that, rightly or wrongly, appointments of undergraduate teachers in English and Vernacular schools have been and are being made independently by different agencies without any attempt at co-ordination. Appointments of undergraduate teachers in English schools are made by the Director on the recommendation of the Inspector of English Schools and appointments of undergraduates in Vernacular schools are made by the Inspector of Vernacular Schools. The result is that there are several undergraduates who have acted in English Schools and are now without any work. So, there is this practical difficulty.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Why not then appoint these men in Vernacular schools ?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): Recently, I sent an order to Mr. Cheriyan to appoint them in Vernacular schools. In reply, he sent a letter expressing some slight unwillingness to do so. No officer likes his powers of patronage to be curtailed. That is but natural.

From this, it will be seen that if free interchange of teachers between English and Vernacular schools is to be secured, the Director will have to spend a great deal of time in co-ordinating appointments. It may even be necessary for him to retain the power of appointing undergraduates in his own hands. Probably, the latter will be the simpler solution. Anyhow, what I am driving at is that it is not possible to accept Mr. Narayana Pillai's proposition for the very practical reason that it would mean great hardship to these acting teachers. Many teachers still continue acting and there are some among them who have put in nearly six years of service.

Again it must be remembered that many of the undergraduate teachers of Vernacular schools are men who were first appointed to posts on Rs. 14 to which men with purely Vernacular qualifications may be appointed. When suitable vacancies arise, such men are given Rs. 18 and asked to teach optional English in classes V, VI and VII. It follows therefore that of the total service of such a teacher, only a small part may have been spent as a teacher of English. This being the case, is it fair to declare such a teacher of a Vernacular school to be senior to an acting teacher in an English school simply because the total service of the former is greater than that of the latter ? In its eagerness to be just to undergraduates in Vernacular schools, this House should not be unfair to their brethren in English schools.

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Some of the latter have as much as six years' service. Again, among them there are many who have acted in English schools before and are now without work and the chances of these men securing employment will become very remote, if the resolution is accepted. The proper remedy, in my opinion, will be to raise the pay of teachers in Vernacular schools and thus reduce the present difference in the pay of undergraduate teachers in English and Vernacular schools. As the House is aware, a committee has been appointed for this purpose and the mover is a member on that committee.

MR. M. SUBRAHMANYA PILLAI (*Ayastisvaram*): Is he for bringing down the pay of the English school teachers?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I do not think that that has been included in the terms of reference to the committee. I may state another fact, *viz.*, that the undergraduate teachers in Vernacular schools have several higher posts open to them in those schools themselves. There are 11 Headmasterships of schools in which compulsory English is taught which carry a pay of Rs. 50. There are 20 posts of assistants in those schools which carry the same scale of pay as that of undergraduates in English schools *viz.*, Rs. 25-50.

MR. K. K. THOMAS (*Kottayam*): How many years will it take for a Vernacular school teacher to rise to Rs. 50?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I cannot say. There are now 18 undergraduate teachers in Vernacular schools who get a pay of Rs. 25-50 and there are 5 who get Rs. 50 as Headmasters of schools in which compulsory English is taught. Again, there are 117 Headmasterships of Vernacular Middle Schools which carry a pay of Rs. 40 or Rs. 35. These also are open to undergraduate teachers in Vernacular schools. The House will thus see that these men have prospects of promotion to a number of higher posts in their own schools. If this is considered to be insufficient, the right remedy is, as I have said before, to increase their pay. If, instead of doing this, they are to be transferred to English schools in strict accordance with seniority, it would result not only in the lowering of efficiency in English schools, as I have pointed out before, but would also be unfair to the large number of undergraduates who are or have been acting teachers in English schools.

MR. K. K. THOMAS (*Kottayam*): Will the English School Leaving Certificate holders be given any preference over the Vernacular School Certificate holders?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): When posts carrying a scale of pay of Rs. 25-50 become vacant in Vernacular schools, there is no reason why they should not be promoted to them.

MR. K. K. THOMAS (*Kottayam*): Is preference given at the time when vacancies in the Headmasters' posts occur?

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MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I think they are given some slight preference when such vacancies occur.

MR. T. J. MATTHEW (*Changanachery* cum *Peermade*): Is that the practice at present?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): I cannot say so definitely.

MR. C. P. THOMAS (*Nominated*): If they do not get promotion automatically, why not they be given transfers?

MR. R. KRISHNASWAMI AIYAR (*Ag. Director of Public Instruction*): As I have stated already, several sanctioned posts remain unfilled as they are found to be superfluous in English schools at present.

In conclusion, I may assure the House that when the time comes for filling up vacancies in English schools, the claims of undergraduate teachers in Vernacular schools will be given due consideration and they will be appointed to them, as far as it is possible to do so, without impairing efficiency and without being unfair to the acting teachers in English schools.

DEPUTY PRESIDENT: We will now rise and meet at half past eleven to-morrow.

The House adjourned at 5-15 P. M.

T. P. RAMASUBBA AIYAR,
Secretary to the Legislative Council.

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